

The Baptist Record.

DN B229rcj

Integrity and Fidelity to the Cause of Christ.

VOL. 21. NO 34.

MERIDIAN, MISSISSIPPI, THURSDAY, AUGUST 26, 1897.

\$1.50 PER ANNUM.

BAPTIST RECORD

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Published every Thursday by THE BAPTIST RECORD COMPANY.
Subscription price, \$1.50 per annum.

Money should be sent by express, check on Meridian, New Orleans or New York. Postal Order or Registered Letter to BAPTIST RECORD.

Brief marriage notices free; lengthy ones not inserted at all.

Obituaries containing (100) words inserted free; all over that number to be charged for at the rate of one (1) cent per word.

Rejected manuscript is not reserved. Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.

The paper will be continued to subscribers till it is ordered discontinued, at which time all dues should be paid.

Advertising rates, 50 cents per inch.

EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

HE who never learns to fill a subordinate's place will never know how to fill a master's place.

THE young man who airs his splendid (?) abilities in the "little" that he seeks to make of those whom he opposes, discloses a weakness that too plainly suggests immature maturity. Such men usually cease to grow early.

WHO and where is "Bill Windham"? We have had several communications from him, but as he does not give his post office we cannot locate him, and suppose Bill Windham may not be his name. We cannot print matter unless we know who the parties are.

WE would not only regard it as a part payment of dues, but a special and highly appreciated favor, if any or all of our subscribers who are in arrears would kindly make us a remittance at once. This is the hardest time of all the year for us, and when a little help would be of inestimable value.

HOWEVER desirable for the sake of peace and harmony is the spirit of concession and compromise, it has no place whatever when truth and righteousness are involved. A Christian who is not ready at any time to sacrifice his reputation rather than his duty, or his fealty to Christ in maintaining the truth, may not be entirely worthy of the Master he professes to serve.

WE can but admire the broad spirit of denominational loyalty of our beloved Bro. Bailey, of *The Biblical Recorder*, that leads him to surrender "Dr. Whitsitt for the sacrifice of retirement. It is noble in that it is for denominational unity. But we are sorry that he so seriously mars the great action by characterizing the newspapers that have condemned Dr. Whitsitt's course and made his retirement necessary as "little". If they are "little" who did it then; what are those papers that did try but who could not prevent it?

DR. SEARCY ON REGENERATION.

In the *Logan* of August 12, Dr. Searcy has an article on "Regeneration," which we have read with interest and profit. It was clearly written to correct what is supposed to be one of the grievous errors of "Martinism." But to our mind it reaches further than its author designed. The error which Dr. Searcy seeks to correct is, he says, a "new theory of regeneration that is being promulgated to a considerable extent in some portions of our State." He thus defines this "new theory": "The new theory is, there is a birth of the spirit before conviction. This birth gives us a spiritual nature, or a nature we never had before. This produces conviction for sin. After receiving this new nature, we are born of the Word. Being born of the Word gives spirit life. There is such a thing as a spiritual man not begotten or born of the Word. Born of the Word gives legal life or justification. After being born of the Word, we receive the witness of the Spirit." Such is his epitome of the doctrine.

Then he remarks: (1) "The theory is, there is a birth of the Spirit before conviction, giving spiritual life." (2) That this spiritual birth is produced directly by the Holy Spirit, without the instrumentality of the gospel truth. (3) That this direct operation of the Spirit occurs in infancy in the case of elect infants who die before they commit actual transgression. In case of others, no one can tell at what time it occurs. But true it is, that there are people possessed of spiritual life who have never heard the gospel, and who have never been convicted of sin, and per consequence have never repented for sin, nor prayed for forgiveness. (4) This new theory makes the man who is born of the Spirit and possessed of spiritual life, still need to be born of the Word in order that he may have legal life or justification. Here we have the strange condition of a new being in possession of spiritual life, and still under the ban of legal death. So this man is both alive and dead at the same time. (5) This theory requires two operations of the Spirit in order to salvation. (6) The first the author is pleased to call "generation," and the other "regeneration."

We have numbered the above for the convenience of the reader. But before beginning our animadversions, we quote the last statement in Dr. Searcy's article:

"Evidently the old view of regeneration is the true one, and I marvel that this new theory should find any countenance at all with the intelligent brethren."

Now, we do not know what the old view is, of which Dr. S. speaks; but we do know that the theory given above as new is, in substance, the one taught by Dr. Boyce in our Seminary for years, and is the Princetonian view. It is not held as a new view in works on Historical

Theology, nor by writers on Christian Doctrines. But we shall now undertake to show that, in substance, it is exactly what Dr. Boyce teaches in his *Abstract of Theology*.

(1) Dr. Boyce says: "The scripture teaching is that God operates immediately upon the heart to produce the required change; by which it is fitted to receive the truth, and immediately through the Word in its reception of the truth." (p. 375.) Again: "Logically the enabling act of God must precede, in a creature, the act of the creature thus enabled." (p. 381.) This "required change" wrought by God in the creature immediately, Dr. Boyce designates as the "enabling act" of God in the creature. Again he says: "The new heart is prepared to turn to God, and does actually so turn. Without regeneration the sinfulness of man keeps him away from God; causes him to set his affections upon himself and his own pleasures. The regenerated heart has new affections and desires; and is, therefore, fitted to seek after God and holiness." (p. 379.) Here the "required change" "immediately wrought by God," "the enabling act" is termed "regeneration," and "a new heart," and prepares the heart to seek after God.

2. This "regeneration," "required change," the "enabling act," is wrought by God through the Holy Spirit, "immediately"—that is, without the use of means—is what Dr. B. teaches: "He operates immediately upon the heart to produce the truth. This is evident, (1) From the description given of man's spiritual condition. (2) The scripture attributes the birth to the will of God exclusively, thus showing that in some respects it is not to be regarded as due to the reception of the truth. (3) The Spirit acts immediately through the Word." (pp. 375-376.) Dr. B. argues these two propositions at some length. The Spirit produces "the required change," the "new heart," "regeneration," without the use of the Word.

(3) Again, Dr. B. says: "Between it (conversion) and regeneration must intervene, in some cases, some period of time, until the knowledge of God's existence and nature is given, before the heart turns, or even is turned, towards God. (1) This must be true of all infants, and of all persons otherwise incapable of responsibility, as, for example, idiots. (2) There is no reason why it should not be true of some heathen. The missionaries of the Cross have been sought by men who knew nothing of Christianity, etc." Again he says: "Regeneration (as in infants) may exist without faith." (p. 381.) (1) The first act of God regenerates without the use of the Word. (2) The second act of God is through the

Word, or by preaching and other means. That is the new life, the new heart remains inactive, without expression till the truth is preached, then comes into avowed being in its reception of the truth. Dr. Hodge says: "Even a regenerate soul without any truth before it would be in

blank darkness. In the state of a regenerate infant, the state of an unborn infant in relation to the external world. The Word of God, when spiritually discerned, is the means of calling forth all holy thoughts, feelings, purposes and acts."

(4) Dr. Boyce says: "Conversion is the result of regeneration." (p. 379.) But what is conversion? Dr. Boyce answers: "But what the scriptures and our common language comprise in this word is repentance and trust in God's saving power; and in connection with Christian knowledge, trust in Jesus Christ as a Savior. The attainment of the fullness of such conversion is by the gradual appreciation of the truth, resulting not only from regeneration and knowledge, but from spiritual illumination of the mind. Again he says: "This conversion comprises: (1) A knowledge of the true God, and acceptance of him as such. (2) Knowledge of personal sin, guilt and condemnation. (3) Sorrow for sin and a desire to escape condemnation. (4) Determination to turn away from sin and seek God. (5) Conviction of personal need of help in so doing. (6) A knowledge of Christ as a Savior from sin. (7) Personal trust in Christ and his salvation." (p. 380.) All these are the fruits of regeneration. They are all comprised in conversion. These are produced by "regeneration," by the "enabling act," by "the required change wrought immediately."

(5) This regenerated soul is under condemnation, according to Dr. Boyce. In answer to the question, "When is the moment" when one is justified? "The scriptures teach that it is when the man believes. It is in the moment of trust in a personal Savior. It is at the moment of belief when faith, which is its condition, is experienced." (p. 404.) This regenerated heart, which may not for an interval of time exercise faith, after the "required change" has been wrought, is still without justification, is still under condemnation, according to Dr. Boyce, until the truth is preached to it and received as it is in Jesus.

(6) Now, if any one will substitute generation in Boyce for his "regeneration," or "required change," or "enabling act," "regeneration" and the "new heart," and regeneration for Boyce's "conversion," there will be little left to discuss in the way of differences in their views upon the subject in hand. The difference is manifestly largely one of verbiage.

We want to say, before concluding this article, that we do not agree with Dr. Boyce's view, and of course we do not agree with Prof. Martin's view. But most Baptists in our part of the country do agree with Boyce. It is not a new view, nor is it a heresy. As Dr. Searcy does not give his views, of course we are left in ignorance as to what they are. We may be in perfect agreement with him as to the nature of regeneration, and the means and agencies by which it is effected. We join Dr. Searcy and "marvel" at the views of Boyce and others who should find

any countenance at all with intelligent brethren." But still we are persuaded that Dr. Boyce was a man of some intelligence, and that the professors of Princeton Theological Seminary have been, and are, intelligent Calvinists and Presbyterians.

We have great pleasure in making the announcement in our columns of the opening of Hillman College, at Clinton, at the regular time, under the leadership of our old friend, Rev. George Wharton. The reputation of that noble old school is too well established to need commendation. All know it to stand at the head of the list of our best schools for young ladies and girls. Bro. Wharton is no new man in the school role, but was for several years one of the most successful teachers of Greek and Latin in Mississippi College. The fact that he is a graduate of the above named institution, and also of the Southern Baptist Theological Seminary, with his experience in teaching, as well as several years in the pastorate, gives him rare equipment for the great educational work he has undertaken. Sister Wharton, who is to have a leading part in the work, is a daughter of Prof. E. Menger, of Clinton, and a graduate of Hillman College, and a woman of fine character and in every way well fitted for the important station she is to fill. We learn that most of the former faculty have been retained, and that they and the new acquisitions are of eminent ability and fitness. We cheerfully commend Hillman College to our people.

All Baptists, in common with all Mississippians and all American patriots, mourn over the death of our great commoner, Gen. J. Z. George. All who knew him loved him, and all who knew of him, admired him. We unite our sympathies with those of many others, as well as our prayers for the consolation of the bereaved family. Our associate, the "Field Glass" man, will write more extensively in these columns of this good and great man.

NOTWITHSTANDING the cloudy weather, sunshine rules in the home of our Bro. and Sister J. W. Mathis, at Handsboro, Miss. It is assured by the advent of a fine and promising son on the 16th inst. Our best wish and prayer is that the little newcomer may always be a great comfort to his parents, and also all that their fond hopes may anticipate.

At Crawford.

We had a very pleasant meeting, and in many respects, it is hoped, a very profitable one. The rain seriously interfered with us much of the time. It was mainly a meeting of revival for Christians. Several who had at some time made a profession and afterwards forsaken it, showed much revival of interest. Two additions by letter. The people treated me royally, and were most liberal in compensation for my services. My brother is doing a good work there. We are now engaged at Shuqualak. O. L. HAILEY.

Whereunto?

I read the following from an article on "Confessions of Faith," which appears in the *Western Worker*, credited to the *Columbian*:

"In the history of creeds, what is the Baptist place? The supremacy of the scriptures is the bed-rock of Baptist belief. The Baptist creed, therefore, is the Word of God. Baptists have never felt the need of coming together in some great ecumenical council and formulating articles of faith to which every Baptist must subscribe, under penalty of excommunication if he denies one of them. Yet it would be a great mistake to suppose Baptists a creedless people. But even if Baptists have no authorized creed and claim the New Testament as their ground of faith and rule of action, they have realized the value of some statement as to what they believe the New Testament teaches. This has given rise to what we understand as confessions of faith. They are comparatively modern, for in early days there was no need for them. It took centuries for the error of popery to be established. Other heresies of the earlier centuries were combated by the faithful teaching of the Word of God."

After mentioning the various confessions of faith adopted by Baptists from time to time down to the Philadelphia Confession of 1742, etc., the writer remarks: "An attempt to establish a uniform confession would lead to great misunderstanding, for at once all other denominations, who lay great stress on their creeds and confessions, would accuse us of departing from our time-honored statement that the New Testament is our sole rule of faith and practice. Then, too, such a uniform confession, binding, in a sense, all the churches, would rob us of our independence and impose on us fetters of episcopacy that in a short time would become very galling."

Approp to the above, I would remark, that if the Stranburg resolution to amend the constitution of our Baptist State Convention so as to give that body control in matters of doctrine, should pass, it would become necessary for the Convention to adopt a uniform confession of faith, or the amendment proposed by the resolution would be inoperative, and superfluous. If the amendment, without a confession of faith to which all churches and individuals could be required to subscribe, would be inoperative, then why adopt the amendment? But if the amendment have been but for the interference of the Convention, the amendment is adopted, then we have violated the great principle so ably defended in the foregoing extract.

To show more clearly the necessity of the Convention Hayes and Barton, who are conducting a uniform confession, and efficient in order to make the mental, physical and spiritual welfare of the church, that the amendment sought, effective, we will suppose—simply by way of illustration—that some one at a wide and wide-awake director future Convention should introduce a resolution concerning certain heresies taught by one of the current expenses of the school.

"Mr. —, very dangerous and pernicious in their effects, better known as —ism. Now, how long waiting and some money, would the Convention proceed, under this new amendment, with passing clauses in the deed of such a case? The first step to be taken, if the Convention would act intelligently, would be to ascertain what these supposed heresies consisted in. After this is widely and favorably known, it would follow, that having risen upon its own mer-

it is now more happily organized and in better working condition than ever before. Thirty-six young ladies have been graduated. Two of these have gone on to their heavenly reward; a large per cent of the rest are engaged in teaching. Who can estimate the extent of their influence in moulding the characters and shaping the destiny of the hundreds of children who come under their tuition? The Alumnae Association, which was not formally organized until this year, held a most delightful session the day before commencement, June 28. It is hoped that they, individually, may soon enter upon some practical work for their alma mater. The Convention may not change her articles of faith as often as she may change her constitution?

Let us try to keep in the old paths and avoid everything that resembles centralization. Some may say that the picture is overdrawn. Possibly so. I heard Judge Posey, of Wilkinson county, make the remark on the bench (when I was a boy): "That the first drink of whiskey a man took was his first step towards crime." The time to see the breaker is before the ship strikes.

J. R. SANDLE,
From Mexico.

Those directly concerned are much pleased with the results of the last year's work at Madero Institute. The recent commencement exercises were held in the court of the Institute, which was elegantly arranged, beautifully decorated, and covered with a large canvas. The exercises were presided over by a distinguished Mexican gentleman sent by the Governor as his representative. The crowd of spectators was large, attentive, and respectful. The middle and higher classes of the city, as well as the more humble. The exercises reflected great credit on students and teachers, and will be a most valuable advertisement for the school. The music, vocal and instrumental, was excellent. The essays of the four finalists, in point of matter and manner of presentation, were far in advance of anything of the kind I have ever heard before in Mexico. These four young ladies are all consistent members of the church, and promise great usefulness in the cause of Christ. They all have engagements to teach during the coming year. The Institute has matriculated seventy-one students during the past year, ten of whom have the amendment? But if the amendment have been but for the interference of the Convention, the amendment is adopted, then we have violated the great principle so ably defended in the foregoing extract.

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Monday night to meet a year stronger will, and, I trust, with a kinder heart. O. L. Hailley is with me now. We spent about ten days at Crawford. "Some of the folks" say he is a better preacher than his brother. The report of his work is later.

J. F. HALEY,
Shuqualak, Miss., Aug. 17.
(Be sure to let us hear from you when the meeting is over.)

Sunday School Missionary Day.

Sunday, September 26, has been set apart as Missionary Day for all our Sunday Schools. It is very much desired that every Sunday School observe this day and make a contribution for missions. Write to Dr. J. M. Frost, Cor. Sec. Sunday School Board, Nashville, Tenn., for full information.

JOHN T. BUCK,
Vice-president S. S. Board for Mississippi.

Good News.

DEAR RECORD:—At Fellowship, Jefferson county, we closed a glorious meeting on the 21st inst. The visitations of the pastors Bro. B. N. Hatch, of Summit, as from other churches. By this means, preachers form more intimate acquaintance with each other, and with the churches, made to inquire the way of eternal life. I baptized eight, received one by letter, and one awaits baptism. Bro. Hatch went from here to Maben to engage in another meeting. May the Lord continue to graciously bless Bro. Hatch by giving him power from above. Fellowship is in good working order. May the Lord bless you.

H. W. LANTHUP.

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R. B. FULTON, Chancellor.

University P. O., Miss.

1897-98.

Wandering Thoughts.

"Ways and means" are necessary to an end. Methods good ones are all right provided they will work. But the best way? I have ever known to do a thing is to do it. No use dreaming and planning always.

If you have a good plan for doing a good thing, sing it out, but do not think the "battle fought and victory won" till you have brought up the practical side. Fine-spun theories go for

nothing; unless they are carried into practice. We need to take hold and bring things to pass.

There are times when all true men are called upon to exhibit their manhood and citizenship—preachers too; for it is a fact that some preachers are men. Now, brother preachers, don't think it necessary for us to pull our little divinity about us, and excuse ourselves from every duty known to citizenship, and think we can't be of any worth to the world, only as preachers. We are citizens and men. "Show thyself a man."

Stability is a virtue all should covet. That we should be true to our convictions, and never compromise a principle, is evident, but, at the same time, it is mainly our duty to respect the wishes and convictions of others. We can very easily impress people that we are more selfish than loyal. This is done when we assume everything and grant nothing. We too often flatter ourselves for supposed stability, when it's nothing short of downright stubbornness.

J. F. BYNUM.

The Bible Institute.

DEAR RECORD:—We beg to ask the earnest prayers of the readers of THE BAPTIST RECORD for the Moody Bible Institute and the work connected with it. God has been richly blessing the Institute in the past months and now an extension of the work is planned. Three great evening Bible classes are to be organized, on the three sides of the city, to include Christians of all denominations, for the study of the Word of God. In this great city of nearly two million of people, there are thousands of Christians who are longing for a deeper and more thorough knowledge of the Word of God. We have asked God for three thousand students in these classes.

We beseech the Lord's people to remember in their supplications this work we are planning, that the Holy Spirit may be given to the teacher and students, and that God may be glorified in a real revival of interest in the study of the Bible.

Yours in our Lord,

EDWARD A. MARSHALL, Sec.

Chicago, Ill.

CO-OPERATION WITH US.

We earnestly ask your co-operation in this service, in which you will help each one of the Boards of the Southern Baptist Convention, and will find an effective force in the way of missionary training. If you do not wish to use the program, will you not join with the Sunday Schools of the South in a general collection for missions?

Write at once for information to the Baptist Sunday School Board, at Nashville, Tenn.

R. J. WILLINGHAM, Cor. Sec., Foreign Mission Board.

I. T. TICHENOR, Cor. Sec., Home Mission Board.

J. M. FROST, Cor. Sec., Sunday School Board.

MISSIONARY DAY.

Sunday School Celebration, Sept. 26, 1897.

This is the fifth year that we have undertaken to have a Missionary Day in the Sunday Schools of the South. The experience from former years has confirmed our belief that great good will come to our missionary cause, by the helpful training which comes from this special service. The 26th of September, which is the last Sunday in the month, is the day for review, and so the regular lesson will not be interfered with.

THE SUNDAY SCHOOL BOARD.

While all three of the Boards are interested in this work, it is under the special management of the Sunday School Board. A collection will be taken in connection with the service, and the money will be sent to the Sunday School Board, and then forwarded to the Home and Foreign Boards being divided equally between them, unless otherwise designated. It is very important to send the money to the Sunday School Board, otherwise we cannot tell what the day yields in the way of money.

Should it be desirable to make the plan fit into the State plan, the collection might be sent to your State treasurer with specific instruction that the money be forwarded to the Sunday School Board as a credit to Missionary Day.

PROGRAMS AND MITE BOXES.

These have been designed by the Woman's Missionary Union, but printed and distributed by the Sunday School Board. In addition to the program proper which consists of the order of the exercises, a supplement of four pages has been prepared, which contains the recitations to be used in the service. This is an improvement upon the former plan, and will be helpful. These together with beautiful little mite boxes are furnished free to any who may wish them. These can be had of the Sunday School Board at Nashville, and in making your order, specify how many you wish of the programs, the mite boxes and of the supplement. An order blank will be furnished upon application.

Good News From Antioch.

DEAR RECORD:—On the first Sunday in August we commenced a protracted meeting at Antioch. Our beloved Bro. Ellis did nearly all the preaching, and to say he did it earnestly, impressively and with great power, does not half express it. His first subject was, "The Joys of Thy Salvation," and his last, "The Completeness of Christ's Righteousness." His great mind seemed to grasp the grandeur of the themes, and as he reviewed the joys and unfolded the robe of righteousness, hearts were stirred and souls thrilled with deepest emotions.

During the first three days he addressed most especially the church members, whom he found cold, indifferent and some at variance with each other. Tuesday eve he had them in a melting, contrite mood, pledging themselves to go to work for the Master. He then began to plead with sinners to accept Christ as their "all in all." Pastor Baskin put in some very effective work with his prayers and exhortations, and at the close of the meeting he baptized nine hopeful converts in a most

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beautiful and impressive manner.

We had with us also one of our former deacons, who recalled to mind the good old time when our church was a power and glory in the land. At the place of baptism the door was again opened and two were received who still await the ordinance, and one was admitted by letter. Eleven additions in all, and they are as bright and earnest a lot of converts as 'twas ever our good fortune to see. A noble purpose marked every brow, and the beaming eye and buoyant step showed a determination to work for Jesus. Three of them were members of our Sunday School class, and one our own daughter.

A new organ had been placed in the church the day before the meeting, so that the music was grand and inspiring and in perfect keeping with the other exercises. As the new-born souls found the dear Savior we sang, "Glory to His Name," and we think angels caught the sound and waited the echoes to heaven.

E. L. BOLLS.

Receipts of Contribution Board for May and June, 1897.

FOREIGN MISSIONS.

Central Cold Water Sunbeams.....\$ 6.00

Macedonia.....1.00

Oak Grove.....9.00

Elon.....5.90

Macon w m s.....9.00

Hopewell.....1.50

Topisaw.....1.00

Poplar Springs.....50

Bethesda.....2.65

Mrs. Easterling.....1.00

Mrs. Turner.....50

Union.....10.00

New Hope.....1.05

Bethel.....1.10

Amory.....5.00

Poplar Springs.....12.00

Columbus.....13.92

Crystal Springs.....26.00

Tippah Association.....4.00

White Oak.....1.80

Mt. Pisgah.....1.00

Salem.....2.96

Mt. Pleasant.....8.50

Aberdeen.....10.00

Bluff Springs.....7.00

C. L. Anderson.....5.00

S. S. Convention N. A.....10.75

Maben.....1.00

Double Springs.....1.00

Spring Hill.....2.50

Cottage Hill.....1.00

Sardis.....5.00

Kosciusko.....5.00

Moak's Creek.....3.15

Braxton.....8.00

Hernando.....10.00

Salem.....1.20

New Salem.....1.40

Mt. Zion.....75

McBee.....55

Miss Spraggins.....1.00

W. B. Williams.....10.00

Oak Hill.....2.26

Centre Ridge.....1.35

Oak Ridge.....4.50

Mt. Zion.....75

Hazelhurst.....17.25

Jackson.....1.25

HOME MISSIONS.

Central Cold Water Sunbeams.....6.00

Pleasant Ridge.....3.35

Ebenezer.....3.30

Arkabutla.....3.00

J. J. George.....25.00

Prospect.....2.50

45 County Line.....4.00

Nettleton w m s.....5.00

Nettleton S. S.....1.52

W. A. Turnage.....5.00

Braxton.....8.00

Hernando.....5.00

270

Salem.....2.70

New Salem.....3.92

Mt. Zion.....2.65

Coffeeville.....7.45

Homewood.....

MISSIONARY DAY.

Sunday School Celebration, Sept. 26, 1897.

This is the fifth year that we have undertaken to have a Missionary Day in the Sunday Schools of the South. The experience from former years has confirmed our belief that great good will come to our missionary cause, by the helpful training which comes from this special service. The 26th of September, which is the last Sunday in the month, is the day for review, and so the regular lesson will not be interfered with.

THE SUNDAY SCHOOL BOARD.

While all three of the Boards are interested in this work, it is under the special management of the Sunday School Board. A collection will be taken in connection with the service, and the money will be sent to the Sunday School Board, and then forwarded to the Home and Foreign Boards being divided equally between them, unless otherwise designated. It is very important to send the money to the Sunday School Board, otherwise we cannot tell what the day yields in the way of money.

Should it be desirable to make the plan fit into the State plan, the collection might be sent to your State treasurer with specific instruction that the money be forwarded to the Sunday School Board as a credit to Missionary Day.

PROGRAMS AND MITE BOXES.

These have been designed by the Woman's Missionary Union, but printed and distributed by the Sunday School Board. In addition to the program proper which consists of the order of the exercises, a supplement of four pages has been prepared, which contains the recitations to be used in the service. This is an improvement upon the former plan, and will be helpful. These together with beautiful little mite boxes are furnished free to any who may wish them. These can be had of the Sunday School Board at Nashville, and in making your order, specify how many you wish of the programs, the mite boxes and of the supplement. An order blank will be furnished upon application.

Good News From Antioch.

DEAR RECORD:—On the first Sunday in August we commenced a protracted meeting at Antioch. Our beloved Bro. Ellis did nearly all the preaching, and to say he did it earnestly, impressively and with great power, does not half express it. His first subject was, "The Joys of Thy Salvation," and his last, "The Completeness of Christ's Righteousness." His great mind seemed to grasp the grandeur of the themes, and as he reviewed the joys and unfolded the robe of righteousness, hearts were stirred and souls thrilled with deepest emotions.

During the first three days he addressed most especially the church members, whom he found cold, indifferent and some at variance with each other. Tuesday eve he had them in a melting, contrite mood, pledging themselves to go to work for the Master. He then began to plead with sinners to accept Christ as their "all in all." Pastor Baskin put in some very effective work with his prayers and exhortations, and at the close of the meeting he baptized nine hopeful converts in a most

THE MAIN ARGUMENT.

I have been interested no little in the efforts some of the brethren have been making in THE RECORD and THE LAYMAN, to break the force of Bro. S. M. Ellis' arguments against the usurpation of the churches' prerogatives, by the Convention in the matter of doctrinal deliverance. They invariably reserve to the last, and no doubt because they think it the strongest an onslaught upon Bro. Ellis' "consistency." They say "if Bro. Ellis regards the passage of the report of the committee on the deliverance or Martinism such a violation of the constitutional powers of the Convention, how could he at a later time advocate the motion to appoint a committee to investigate those views for final settlement?" In this they seem to think they have quite plucked up this worthy champion of church sovereignty, and hung him out to dry. But how vain are all things here below, and especially all mortal imaginations. It is claimed that the Convention acted without authority of law (that is contrary to its own constitution) in what they did. If so, then what? Well, there was once a murder committed; a great and good man was the victim. A shoe track was found near the place; a shoe that fitted the track was not far away; the man who had worn the shoe was absent; the opinion was expressed in whispers that the absent man of that shoe was the murderer; it grew louder as it passed on, and presently the people became excited; a public meeting was called; a crowd assembled, and a certain man pleaded for law and order; but the man of the shoe was found; the mob rushed upon him to hang him for the crime. But here came a pause, that same certain man who had so eloquently pleaded for "law and order," got in between the unfair and unreasonable people, and plead again, not this time, however, for law and order, for that he knew would be useless, but for humanity, for fairness. "Neighbors and friends," said he, "if you will insist upon the execution of this poor, unfortunate mortal, I beg of you that you at least give him an opportunity first to speak for himself, and to produce any testimony in his own favor, that he may wish, before this awful deed is done." Does anyone see any inconsistency in the course of this good citizen? Will anyone attempt to convict him of imbecility for attempting to extricate his neighbors from the possibilities of a great and awful wrong to a fellowman, and the laws of the land? Well then, in what respect does the case under consideration differ from that one of mob procedure, if there was no law for it? and in what respect does the action of our Bro. Ellis differ from that of this good citizen, whose conduct all good people must approve? If you are determined not to be legal and just in your Convention treatment of the case, then in heaven's name be fair and merciful. This is all there is in Bro. Ellis' and THE RECORD's plea, and isn't it enough? Then don't seek to befoul a man with the charge of inconsistency, when he is only making a kindly effort to help you out of one of the greatest and most humiliating "inconsistencies" a Baptist Convention was ever lead into.

JUSTICE.

CHRONICLES.

L. A. D.

The promised prosperity is said to be dawning; but how, and for whom? Stocks and bonds are moving; wheat is going up while silver is being pressed down and cotton indicating a decline. This means that the South is to pay higher for what it needs and receive less for its products. It shows that everything is under the control of the money power—now almost wholly confined to the North. As a result of the civil war, the South lost thousands of its best men, and the value of 4,000,000 slaves; not to mention time and homes. And then, from what was left, it has had to help largely in paying enormous and often fraudulent pensions. On the other hand, the North made by the war, and now holds in bonds and mortgages more than an equivalent of the South's losses. Comparatively few of the native Northern citizens lost their lives; most of the soldiers being hired foreigners or substitutes, and some enlisted negroes. No reflection is intended to be cast on the honest patriot who fought for what he believed to be his country's best good. There were thousands of such on both sides. But facts are facts, and it is a fact that money rules now in almost all the affairs of life and of the nation, and it is located mainly in the North, if not in England. Lands and labor are as nothing in its hands. It is this ruling power of money that causes lynching and strikes. Money buys votes, buys oaths, buys crime and it protects criminals, sets law at defiance and sustains the rich. Hence, men sacrifice honor, principle and peace to secure it. The Bible is true and it says "the love of money is the root of all evil." Through its manipulations the innocent may suffer and the guilty go free; witnesses may perjure themselves and juries fail to convict. In the hands of the unscrupulous, wealth is a menace to public welfare. There are men and corporations that control more wealth than some of our states. A single millionaire is worth nearly if not fully as much as the assessed value of the whole state of Mississippi, yet his property being mostly in non-taxable bonds, and not being liable for income tax, he gets off with a shadow of taxation. Not so with the people represented by the State. It is this condition of things that hurts. That which is taxed the heaviest, so far from being protected is oppressed—i. e. lands and labor. And yet without these there can be no prosperity; and they alone are nearest self-supporting. Money is but the representative of labor; of no intrinsic value otherwise; and to make any one metal a single standard as a basis of commerce is arbitrary and unreasonable. It can be compared like any other commodity. But enough on this line as the Chronicle is not authority in these matters. He simply throws out a few thoughts suggested by the evils pressing us sore. Among these none is greater than the liquor traffic. It controls Congress and many Legislatures, and encourages perjury. The argument that "license" increases the "revenue" is seemingly a fact, but really false; for its consequences cost the state far more than the receipts there-

from. Besides, license is morally wrong. Love of money makes men violate the law for gain. Hundreds abhor the means used, but persuade themselves that it is necessary in order to get a living. A fearful result; for it entails untold suffering upon women and children and costs hundreds of lives. Perjury is not the outgrowth of "blind tigers," but is only a development. The liquor traffic is responsible for the evasions of law and causes a waste of \$1,500,000,000 annually. Last Lord's Day opened threateningly. After a week's visitation of rain in sundry ways, but cleared off beautifully by noon. Dr. Venable being confined at home by sickness, Dr. Hackett supplied his pulpit. Pastor Gavin being in Alabama attending in protracted meetings, Bro. J. D. Cook preached very acceptably, morning and night, at 41st avenue. Pastor David, 41st avenue, to his own people. Dr. Stone supplied for himself at the Highlands, and Pastor Rogers at South Side. Bro. J. W. Leebegan a meeting with Pastor Elliott at Emanuel with fair prospects of success. He is greatly beloved by the people of West End, having greatly endeared himself to them while pastor of 41st avenue several years ago. Bro. Cook and the Chronicle died very pleasantly with Sister O. L. Shirley and her father Bro. D. W. Platt. We had an interesting talk of old times and our doctrines. We note the pleasure of a call from our good friend and former fellow-helper in all manner of good works in Mississippi, Rev. Dr. B. D. Gray, of Birmingham, Ala., both at THE RECORD office and our home. He was on an extended visit, had left the wife and little one at her parents home and was returning to spend somewhat of it among his people at home—a thing unusual, but just like him. He seemed well used by his people, and happy in the Lord's favor, who had helped him and them to throw off some of their financial burdens. The Lord give them still greater victories.

A Correction.

DEAR RECORD: Bro. Paul stated in his first article that when the State Convention voted on the anti-Martin resolutions, there was a "full house." In this week's issue you state the same. Knowing that neither of you would willfully make an erroneous statement, I write to say that I know there was not a full house. It was at the hot hour of three o'clock, p. m., and several were on the outside, and others had gone home. (1) Again, both of you take it for granted that those who did not vote, refused to do so because the proposed action was a violation of Baptist principles and the constitution of the Convention. This may have been true of some. I do not know, as I heard no expression to that effect, except by those who voted against the resolutions. But I do know that some did not vote at all because, as they stated, they did not know anything of Martinism in particular, having not read his book. I close by saying that it seems to me that any effort to fix the exact number who did not vote, as well as to interpret in full, the meaning of their silence, is futile. (2) And since you failed, Bro.

Hackett, in your Convention report, to give the number who did vote, and were content with simply saying, "The vote was taken, and decided by the chair (italics mine) to be in favor of the resolutions," it seems that "fairness" would suggest that it is best to leave off figuring, and interpreting the unknown quantity in the Convention. (3) L. N. BROCK. REMARKS. At first we thought it not quite "fair" to publish the above criticism for the reason that it was upon some statements of ours which had been provoked by the insinuations of the Layman. We thought it was "fair" to let a journal that assumes so much of censorship as well as leadership in Baptist matters, fight its own battles and that it was not quite the proper thing to fill our columns with other people's defenses of a concern that is too impudently to defend itself. That may be a shrewd kind of journalistic warfare that raises a fracas and then hides out or pushes others into the break; but it is our opinion that it is neither generous or brave. But as our brother Brock thinks he ought to be heard, as a matter of "fairness," to himself and others, we waive our objection and let him speak. For the convenience of our readers we will use numerals corresponding to those given in his piece. 1. It is said that "wise men often differ," and we suppose that it is not singular that honest men sometimes do the same thing. Bro. Brock says "I know there was not a full house." Now, barring the question of veracity that might and possibly be supposed to lurk in this connection and putting it upon the ground of "guessing" as our brother seems to be doing, we make free, if not bold, to say that when the vote was being taken in the convention we were in our place, which was near the front, and looked over the audience and what we saw up, mistakably indicated "a full house." We saw not only what seemed to be people seated thickly in the opera chairs throughout the house, even "clear back," but several also on the chairs in the aisles and others standing at the back of the room as well, a thing that does not often happen when there is plenty of room on the regular seats. Although it may have been as he says, near three o'clock p. m. and hot, it was the incident of the convention, to attract the people and perhaps more than any other, because one for which they were with few exceptions looking with more than ordinary interest. We have no idea who the people were, nor how many who Bro. Brock says were on the "outside," for we did not see them, unless they were those who were not interested (?) in what was going on inside, or possibly and most likely, could not find ample room within. 2. We based our statement as to why many did not vote upon what we heard not a few of them say. We mentioned at the time in substance that the reason assigned by some, (a goodly number first and last), was that they did not care to take part in a matter that seemed to be an attempt to override the constitution and others, (quite as many), said as Bro. B. mentions, they did not know what "Martinism" was and could not vote intelligently. Now whatever Bro. B. heard or

did not hear we heard both of these reasons freely given by men who did not vote at all, and who are among the best men in the convention. Now, as to the "futility" of an estimate, since there were 200 delegates enrolled and granted, there were twenty or more sisters among them, (as some one has said), who did not vote, that would leave about 180, who did not vote for the report on "doctrinal deliverance," and even suppose, (which we do not), that twenty or thirty of them were out of the house, at the time there were still as many who did not vote as there were who did, 101 in numbers, all of which indicates a moral condition of things that suggests a little more consideration than some people are disposed to give to this matter. 3. We made the statement in our report of the Convention as we did, for the reason that we did not at the time know just how it stood, but learned, and gave it later. We might close these remarks by saying in imitation of our brother, that since you have failed, Bro. Brock, to make any appreciable defense of the Layman's ungenerous insinuations, or break the force of our statements, it might be in the interest of "fairness" for you to let that paper look out for its own defense. "All is not gold that glitters," for it has been discovered that there is a certain amiability of deportment and show of sincerity, that often goes along with a deeply ingrained selfishness and perverseness of character. Some people of some pretensions need to be closely watched in order to certainly know them. All of the Joabs even are not dead yet. THE correspondents of Bro. M. T. Martin will address him hereafter at Monticello, Miss., instead of Silver Creek, as heretofore. We learn that he has been holding some good meetings during the last five or six weeks, and as a result of which, there have been forty or more conversions and baptisms reported. BRO. A. M. CROXTON returns from Heath Springs, where he has been rejuvenating in a liberal vacation to his work in Oxford, a stronger and, per consequence, a happier man. Let his correspondents make a note of this. THE RECORD wishes for him another year full of good works and good fruits. Take Notice. That the Kosciusko Baptist Association will convene with Samaria church, seven miles southeast of Kosciusko, on Friday before the third Sunday, the 15th day of October, 1897, instead of the 8th of October, as erroneously printed in our minutes. J. P. BROWN, Mod. Kosciusko, Miss. DEAR RECORD:—I have turned aside from my regular work to aid Pastor Clark and his people at Stonewall in a series of meetings, beginning last Lord's Day. We are praying and hoping for a gracious refreshing from the presence of the Lord; and do earnestly ask that you and others forget us not in prayer. Yours affectionately, H. M. LONG. Stonewall, Miss., August 17. May the Lord be with you in abundant blessing.—Eds.

A Word in Reply to Bro. Searey. I notice Dr. Searey's criticism of my article about the Conversion of Cornelius. I believe in justification by faith, and not justification by prayer. I do not believe that Cornelius was a believer in Christ, prior to Peter's visit. Cornelius was a Gentile, and it had not yet been made known that the gospel was intended for the Gentiles, and therefore no one had preached the gospel to him, and informed him that he had an interest in the blood of the Lamb, as well as others. Not even the Apostle knew this. He had heard of the Christ and the gospel, as had Agrippa, but he had not heard it for himself. But the time had now come for this fact to be made known, and the same spirit that created in him a desire to be saved, and had prepared Cornelius to receive the gospel, informs Peter through a vision, at the right time, that the gospel is for Gentiles as well as the Jews, and Peter goes to tell Cornelius this glorious news, and Cornelius becomes the first fruits of the Gentile world to Christ. I believe that all Christians pray that sinners may be born again. They do this because it is the desire of the Christian heart that sinners should be saved. But when the Holy Spirit has done his peculiar work, and the repenting sinner earnestly asks, "what must I do to be saved?" it seems to me that the proper thing to do then is to tell him the "good news," and to believe on the Lord Jesus Christ. When the Holy Spirit has prepared the sinner for the reception of the truth, it seems to me he ought to get it as it is in Jesus. I believe that the Holy Spirit works at both ends of the line. We have a beautiful example of this in the conversion of the Ethiopian eunuch. Peter was sent to Cornelius to tell him what he ought to do. One thing that is recorded that Peter said to him was that "through his name, whosoever believeth in Him should receive remission of sins." I do not know of a recorded instance in the Bible, of a conversion where prayer is mentioned as having been especially made for that purpose. Bear in mind, however, that I do not use the word conversion to mean that which is commonly understood by regeneration. If praying for a man is the thing to do when he comes inquiring the way of eternal life, it is to my mind a remarkable circumstance that its mention should be omitted by the inspired writers in all the "typical" cases given. It is certainly not "in evidence" that the Apostles used the "mourners bench" or anything akin to it. If I have not been misinformed, the first invitation to troubled and repenting sinners to come to the mourner's bench to be prayed for, was given by a Methodist preacher in Ohio about a hundred years ago. I suppose we Baptists must have borrowed it, and I fear that we have had it so long that some of us want to claim the title by possession. I believe that you must be born from above, or you cannot see the kingdom of God. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him." "Neither can he know them, for they are spiritually discerned." I believe the work of the Spirit does not only attend the Word, but it is the antecedent of the Word. Hodges, Boyce, and others agreeing. Well, my good brother, thinks

differently. I hope he will not be so uncharitable as to accuse me of heresy. We cannot all see alike now, but let us be kind and affectionate towards each other, and in the spirit of the Master, try to help each other in our search for truth. There is no doubt but some are terribly off on some things, and for aught I know, I may be among that number. But there is a time coming bye and bye, when we will know who is wrong, and some will be greatly surprised, I am thinking. As for myself, I have yet to see the person that I was not willing to learn from. J. R. SAMPLE. A Word to the Point. DEAR BRO. HACKETT:—I have been quiet so far as to THE RECORD's method of dealing with the "Mart'n" question, and I had determined to remain so, but the time has come when your friends ought to act. In my judgement you have done the clean thing. Adverse criticisms are to be deplored, but they will always come. Bear them in the spirit of Christ, and let them continue to come. Some of us know a few things, and will stand by you as long as you continue to do justly by all parties. The man who proposes to give an accused party a fair showing is not necessarily in league with the accused. Before a man is executed he wants to know that he has had the advantage of all the evidence connected with his case. While I do not consider Bro. Searey's charge against THE RECORD damaging, I do regard it as untrue; not that he is accused of falsehood in a wilful sense, but that he has failed to appreciate, owing to his personal implication in the matter, THE RECORD's sincerity and honesty. I have been living for some time within the inner circle of THE RECORD's life, and I can honestly say, that THE RECORD is far from endorsing the peculiarities of Bro. Martin as to doctrine or methods. Much that he preaches is in common with the generally accepted tenets of Baptists. So far we all endorse him. It ought to be borne in mind that THE RECORD is not promulgating or defending Bro. Martin's theological peculiarities, but is contending for the fair treatment of those who have been arraigned before the denunciation for heresy—arraigned, too, in an undemonstrative way. Bro. Martin is a member in good standing in a regular Baptist church, belonging to the Mississippi Baptist Association. If the Association regards him as heretical or any church or individual in the Association let the grievance be reported to the church and Association where covenant relations and obligations exist, and let the Association appoint a committee to investigate the matter. If the committee reports heresy on the part of the Brother, then let his church say what steps she will take to investigate the case. If the church denies the charge and refuses to investigate the case, then let the Association prefer charges against his church—and if driven to it—withdraw fellowship from the church. The church, however, of which he is a member, if a fair minded church, will regard the charge with due respect, and co-operate with the Association in determining all the truth in the charge. If the charge is sustained, then the church will admonish Bro. Martin, and should he fail to give satisfaction, the

church will exclude him. This is the only fair way out of this trouble, and it is to be hoped that this plan will be adopted and executed. Fraternally, S. W. SIMLEY. P. S.—The proposed discussion of last fall looked to this end, but was defeated by timid souls. The New Professor. DEAR RECORD:—The executive committee at the recent meeting in Jackson, elected Prof. J. E. Warner to the chair of Greek in Miss. College. Prof. Warner is an A. B. of Cornell University, B. D. of Rochester Theological Seminary, and after one year's study abroad, has completed his Ph. D. work in the University of Chicago. For one and a half years was pastor of the Innman Square Baptist church of Cambridge, Mass. He has given instructions in Greek five years. Prof. Warner comes to us with the strongest recommendations from those who are high in authority in educational works in the country. We think we have a most excellent man. Prospects bright for the opening Sept. 15th. Fraternally, J. W. PROVINE. We greet the "resuscitated" paper, Our Home Field, with a hearty welcome. We have not thought that an organ for the Home Board was an actual necessity, but it now seems different. If some of the weekly papers were less "airish," and not so averse to printing duplicate matter, the Board could get on without it, for then it could have all the room they need in the weeklies. As the matter now stands, the Home Field is necessary, and it has our best wishes for an enlarged success. Remember the fifth Sunday meeting of the Chickasaw Association begins on next Saturday at Mt. Gilead church near Russell, on the A. G. S. Ry., about 9 o'clock a. m. Important questions are to be discussed. Gulf Coast Association. DEAR RECORD: Our Gulf Coast Association will meet, if God wills, on Thursday (Sept. 30) before the first Lord's Day in October, in the Baptist church in Bay St. Louis, and we shall be very glad to have a goodly number of our brethren of the State attend this meeting. Should be glad to have them come a day or two in advance of the meeting of the Association, and visit our Gulf Coast "field." It will do them good and it will do good and it will be mutually helpful to you, brethren, and to us. We shall be glad to have the RECORD "staff" and especially the Editor-in-chief, to come. But brethren, that we may properly provide entertainment—"free and unlimited"—entertainment for you it will be important that you give us notice of your coming, not later than Sept. 20th, and this you are requested to do. Fraternally, J. J. W. MATHIS. We greatly regret to learn, from a private note from Bro. W. M. Conner, of the serious sickness of Bro. L. E. Hall, of Hattiesburg. Our earnest prayer is that he may be speedily restored to his accustomed health and usefulness. New shapes in Dec. Wash-stand Sets. \$2 to \$15. W. G. Casteel, 215 Fourth street. Southwestern Baptist University, Jackson, Tenn. Twenty in the Faculty. Three years in the Academy; four years in the College. One additional year's residence and work for the A. M. degree. Tuition, Board, Room, Heat, Light and Washing, from \$113 to \$143 for the ten months. In the Theological Department, \$93 for all these items. The board is in the W. T. Adams Hall for men; and in Everett Lovelace Hall for women; and is first class. This low rate is explained by the fact that the board is at actual cost. Theological students have access to the privileges of the Literary and Scientific Departments. Our Business School and School of Expression are unsurpassed in the South. Girls have superior advantages in Music and Art. Jackson is a beautiful city of 14,000 inhabitants, with pure artesian water, sanitary sewerage, electric lights. For catalogue and circulars apply to H. C. Jameson, Jackson, Tenn.

Ministerial Education. To the Friends of the Work. The coming session of Mississippi college will open in about 20 days. The Board of Ministerial Education will then need your help. Our two ministers' cottages will accommodate 10 students. There are already 19 applications for the 10 places. Also many other ministerial students are expected, a number of whom will need help from our Board. Now friends, please help us. We shall need boxes of provisions for the two cottages—10 students. Will need two barrels of flour, also lard, sugar, meat, rice, grits, some tea and coffee and any other things you may choose to send. Need these to start with, by the 13th of the month as the college opens on 15th. Also will need some money, how much we cannot tell as yet, to pay the board of those ministerial students who cannot get places in the two cottages. So please send us some supplies at once and then all along through the session. AT ASSOCIATIONS. We further ask that our associations will be meeting soon, and as our Board cannot pay an agent to attend them, therefore we beg that at every association some friend of ministerial education will kindly represent our work; will see that a report on the subject is presented and discussed and subscriptions taken for it and cash collections also. If the association will allow it, MINISTERIAL STUDENTS AIDED. Our Board aided 24 ministerial students last session, and the college faculty testify that they were all well behaved and made good progress in their studies. Some of these also, as for example, J. P. Harrington, R. D. Maum, A. L. O'Brian, R. G. Hewlett and others, are now doing good work, preaching and holding meetings, and I feel assured that those kind hearts who aided any of the 24 will never have cause to regret it. So friends please help us. It is the Lord's work. It will please Him and He will bless you for it. Respectfully, GEO. WHITFIELD, Secretary. Clinton, Miss., Aug. 20, 1897. LAMPS—Hall Parlor, Studio, Bed Room, Kitchen, Corridor, Police. W. G. Casteel, 215 Fourth street. Southwestern Baptist University, Jackson, Tenn. Twenty in the Faculty. Three years in the Academy; four years in the College. One additional year's residence and work for the A. M. degree. Tuition, Board, Room, Heat, Light and Washing, from \$113 to \$143 for the ten months. In the Theological Department, \$93 for all these items. The board is in the W. T. Adams Hall for men; and in Everett Lovelace Hall for women; and is first class. This low rate is explained by the fact that the board is at actual cost. Theological students have access to the privileges of the Literary and Scientific Departments. Our Business School and School of Expression are unsurpassed in the South. Girls have superior advantages in Music and Art. Jackson is a beautiful city of 14,000 inhabitants, with pure artesian water, sanitary sewerage, electric lights. For catalogue and circulars apply to H. C. Jameson, Jackson, Tenn.

More Good News. DEAR RECORD:—We are in a great meeting at Mt. Olive, my home church. Bro. Martin Ball is with us, and, like Paul, expounds the scriptures, testifies and exhorts. Many are seeking the Lord; many have found Him. May the summer's harvest be great over, where. L. R. BURRESS. COMPOUND BLACK SAMPSON! The Greatest Discovery of the Present Century. Compound Black Sampson is medicine for cure of Rheumatism, and prepared for nothing else. I cure more bad old chronic cases of Rheumatism, than any other man on earth. This remedy makes a perfect cure in four weeks. The sufferer begins to improve the first day he takes it, every muscle, fibre and nerve of the body begins to grow stronger from the first day it is taken. More than 500 persons will testify to the above facts. I came into the possession of this remedy in 1840, have sold receipts and samples of Compound Black Sampson to hundreds of sufferers from the effects of Rheumatism, and a single failure to cure. Many sufferers who have tried Hot Springs, Arkansas, and were not benefited a particle, have been cured by Compound Black Sampson in four weeks. Every doctor, Medicine Association and others, would do well to obtain a recipe and learn how to cure every case of Rheumatism. It costs but a trifle and the income will be a hundred fold. Five dollars will buy a recipe and samples of Compound Black Sampson, and the purchaser gets his county to make and sell in. No one shall intrude upon said territory. Black Sampson will be in full bloom by May 10th. Retains its color until August 1st, can be found in every county in the United States. The recipe explains everything connected with Compound Black Sampson—how to know it, how to prepare it, and how to use it to effect a perfect cure of Rheumatism. Any person can buy it. As to my standing and truthfulness, you are referred to persons who have been cured, and others who know of the merits of Compound Black Sampson; as with: Hon. J. B. Carter, Atty., Marshall, Texas; John Booth, Tyler, Texas; Jas. Booth, Tyler, Texas; Thos. High, Ex-County Treasurer, Van Zandt County, Canton, Texas; Drs. Estes & Co., Edgewood, Texas. Could give every minister of the gospel in Van Zandt, Harrison, Upshur and Gregg Counties. "Send the \$5.00 by Post-office money order, made payable at Wills Point, Texas. I will comply with all I promise to do. All letters answered if extra stamp is sent. An old minister—now in my 76th year. E. B. EAKIN, Edgewood, Texas, 617 W. FRUIT JARS—Mason's Pints, Quarts, Half Gallons, Jelly Glasses, Fruit Kettles. W. G. Casteel, 215 Fourth street. Low Vacation Rates. The Queen & Crescent will sell excursion tickets at low rates to the Mountains and Seashore resorts every day from June 1 to Sept. 30 inclusive, with final limit Oct. 31, 1897. The Queen & Crescent Route offers to tourists this year the most perfect train service and appointments ever offered the Southern traveling public. Through Pullman Sleepers of the finest pattern. Apply to your nearest Queen & Crescent ticket agent for rates and full information. A. F. BARNETT, T. P. A., New Orleans, La.

W. M. U. Department.

MISS. MARY P. HACKETT, Editor.

NOTES.

We have been absent from home for several weeks; enjoying the pleasures of country life. While away we visited Mrs. M. M. Stratford, a successful teacher near Okolay, and also the family of Bro. J. L. Finley, of Williamsburg. The church at the latter place is in a flourishing condition under the able leadership of Bro. Finley, who also fills the office of appointment, and is thus kept busy engaged.

There are some fine people composing the membership of the Williamsburg church, many of whom we had the pleasure of meeting. They have a neat house of worship, good congregations and are prompt in meeting all pledges to denominational interests. We learned that the Ladies' Aid Society was somewhat asleep during the warm weather, but hope that the cooler days of autumn will bring them back to their former activity.

We also attended services at Union church, in Covington county, where Brethren Crawford and Halford were conducting a good meeting.

Upon our return, we learned with pleasure that our friend, Miss Bomar Hurt, of Wilcox, had been appointed as superintendent of the Sunbeam work, to succeed Miss Lillie Bailey, recently resigned. We heartily welcome Miss Bomar into this noble work, and trust that she will be successful in her efforts to lead the Sunbeam societies all over the State to rally to her support. If any Sunbeams are dormant, they should endeavor to revive and "let their light shine." Let all the societies correspond with Miss Bomar, and put themselves in touch with the general work.

Moderate Dram-Drinking.

I have been thinking for some time of writing on the above subject, but feeling a sense of inability to deal with the question in the most constructive way has caused me to defer; but seeing the great evils resulting from this practice, I undertake, trusting the Holy Spirit to guide me, to show the great dangers that underlie this habit. It is the foundation of almost every crime committed in this Christian land of ours. The drunkard, the thief and the murderer will all find the germ of their crime in the circle of dram-drinking. Very vividly do I recall to my memory young men who were in possession of some of heaven's brightest bestowed intellects, that would have led them to prominence and usefulness in life had it not been for this awful habit. But oh, how sad some are worthless drunkards, some are wearing the stripes, and some have died without hope and without God in the world.

Fathers, let me beg you, in the name of Him who loved us, and gave Himself for us, do not set this example before your boys. If you do, you may expect to reap an abundant harvest of drunkards after awhile. It is the foundation stone of destruction in every nation and clime. I claim that it is the most dangerous of all habits, because there

seems to be no harm in it, but behind its sparkling colors, and its inviting appearance, lies the germ of deepest woe and everlasting suffering. Oh, the mothers, the wives, and the sisters whose eyes have lost their lustre, whose hair is turning gray, with many wrinkles on their foreheads, and upon whose cheeks stand the hot scalding tears of grief for the boy who began his awful career in the circle of dram-drinking. Then, again, look at the poor penniless child, standing on the streets, clad in rags, shivering with cold, and begging for something to eat. Their fathers are drunkards. How did they become so? Did they become drunkards in one day? No; they began moderately, not having the faintest idea of becoming drunkards; but alas! too late for them when once fastened in the clutches of intemperance, their destiny is almost sealed. This is a sad picture, indeed, but it is only a faint view of the real scene. I have gone beyond the line of my Baptist brethren and appeal to the Christian world that they open their eyes and behold the awful crimes that are being committed every day. Unstop your ears and listen to the pitiful cries of poor women and children crying to be relieved of this, the vilest of all evils, and then ask yourselves the question, Am I lending a helping hand, in word or deed, in perpetuating this great curse? Brother, in the name of God, whose compassionate hand has ever been over us and around us—who has washed us and made our robes white in the blood of the Lamb, let us resolve that from this time forward we will lift our hands and voices against this welcome Miss Bomar into this noble work, and trust that she will be successful in her efforts to lead the Sunbeam societies all over the State to rally to her support. If any Sunbeams are dormant, they should endeavor to revive and "let their light shine." Let all the societies correspond with Miss Bomar, and put themselves in touch with the general work.

made; you know the line which says that in childhood our minds are "wax to receive and marble to retain," so that we should be very careful indeed about what we say, what we do, and what we teach, where the dear little ones are concerned.

Some girls have a great deal of trouble in remembering the rules of syntax, the Latin conjugations, and the pages of history which the teacher requires to be recited exactly as they are in the book. Try the method of studying aloud. Go away by yourself to commit your lessons to memory, and then, over and over, slowly, carefully, with your mind and attention fixed on what you are doing, read phrases, sentences and formulas over and over, and over and over, and by and by you will have them by heart. I have often done this when I have wished to learn a hymn or poem, and I know that hearing what one is studying assists the memory. Then having other people in the room, talking and laughing, is very distracting to attention. Try my method and report the results. E.

A Mistaken Mother.

"Why don't you let Helen do that sewing?" I said to my wearied friend, who was nodding over a bit of mending. "Surely she knows how to mend a plain garment like that."

"She has never learned to sew," was the reply. "She is always busy with her books, and I hate to worry her. She will have a hard enough time by-and-by. I mean to make her life as easy as I can while she is with me."

It was so with the dish-washing, the bed-making, the cooking, "Helen doesn't like to do that," she said. "She is out with her friends. She is reading. She is tired. I don't like to make a drudge of her. I don't wish her hands to be like mine." These were some of the sayings of the mistaken mother as apologies for the fact that Helen never helped in household affairs, though there was no servant. Poor Helen! I pitied her from my heart. She was learning algebra and geometry, French and Latin, but was deprived of the sweet lessons in loving-help, self-denial, womanhood and thoughtfulness, that only a mother can give in the school of home. Helen was listless, idle, thoughtless, except in school, dependent upon others for the service that every woman knows how to perform.

What of Helen's future home and the husband whose life she will largely make or mar? What of the possible children whose teacher and trainer she must be. The untrained girl finds endless difficulties before her when she is at last separated from the mother who has waited on her from babyhood. She has no skill, no dexterity, no pleasure in duties for which she is utterly unprepared. The smallest service seems irksome. A slender income seems a great misfortune. She envies the ease of the rich, who can buy the service of trained helpers. She is deprived of the joy of development, of self-mastery, of power in a domain which especially belongs to her.

I know a home in which, from their earliest years, the girls and boys are taught to work through play. Bringing in wood for mamma is turned into a game. Washing the dishes is when impressions are easily

ing day sees little cooks with little kneading boards and little pans and tiny cakes and loaves for dolls and baby tea parties. The mother is a child with her children, a comrade with her young girls, a merry school with an unselfish thought for the responsible life in the great grown-up world.—The Congregationalist.

OUR PREMIUM OFFER:

We have concluded to offer some premiums to our friends of our paper. The Baptist Record ought to have 2,000 renewed and additional new subscribers before the summer is ended; and we have 2,000 gifts—one for each one who will send us the amount set opposite each premium.

HERE IS OUR OFFER:

1. To all new or paid-up subscribers who will send us \$2.50 between this time and July 1, 1897, we will send one copy of THE BAPTIST RECORD for one year, and one International Pronouncing Teacher's Bible, worth \$3.

2. Also to any as above described, who will send us \$2.25, we will send THE BAPTIST RECORD and "Graves' History of China," worth \$1.75.

3. Also to any as above mentioned, who will send us \$2.50, we will send either one of Dr. J. T. Christian's three great books on "Immersion," "Close Communion," and "Americanism Against Romanism," or other excellent book, "Did They Dip?" and THE RECORD, for \$2.10, all in cloth binding, or if in paper covers, for \$1.80.

4. Also to any as above mentioned, who will send us \$1.75, we will send THE BAPTIST RECORD for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

5. Also to any as above mentioned, who will send us \$2.50, we will send THE BAPTIST RECORD for one year, and one copy of the Mississippi Baptist Preachers by Bro. L. S. Foster. These are all most excellent books, and are put down at a figure far below what they can be bought for in any book store. Then, we want to reach all of our friends with this generous offer and will therefore agree to duplicate any of these offers to any of our subscribers who are behind with us. If they will pay up old subscriptions to date, and then send the required amount in addition for another year.

Our Shears, Scissors, Razors and Pocket Knives, are guaranteed to please.

W. G. Casteel, 215 Fourth Street, Richmond and Norfolk, Va.

On August 12th, 13th and 14th, 1897, the Southern Railway will sell round trip tickets to Washington, D. C., Richmond, Va., and Norfolk, Va., and return at rate of one fare for the round trip. Tickets good to return fifteen days from date of sale.

This will afford an excellent opportunity not only to visit these three cities, but also to see the great monuments of the South. Call on any agent of the Southern Railway for further information.

TO TEACHERS—First class teachers desiring to change their positions should address J. M. Dewberry, Manager of "The School Agency."

GUNS—Single and Double Breech-Loading Shotguns, Single-shot and Repeating Rifles, Loaded Shells, Cartridges, Belts, Bags, Tools.

W. G. Casteel, 215 Fourth Street, Richmond and Norfolk, Va.

MEETING OF ASSOCIATIONS.

West Judson—Pleasant Ridge, August 31.

Tippah—Pleasant Hill, 4 miles south Ashland, Sept. 2.

Sunflower—Lyon, M. V. R., Sept. 3.

Aberdeen—Troy, 12 miles northwest of Okolona, and 12 miles southeast of Pontotoc, Tuesday, Sept. 7, at 11 a. m.

Oxford—Good Hope, 7 miles east of Batesville, I. C. R. R., Sept. 9.

Columbus—West Point, M. & O. I. C. and Sou. R. R., Sept. 10.

Pearl River—Pleasant Hill, 7 miles east of Boguie Chitto, Sept. 11.

Chickasaw—Cherry Creek, 1 mile east of Ecru, G. & C. R. R., Sept. 14.

Strong River—Dry Creek, Rankin county, Sept. 17.

Union—Philadelphia, Cohasset county, Sept. 22.

Springfield—Blue Creek, 5 miles southwest Morton, A. & V., September 23.

Calhoun—Macedonia, 4 miles south Pittsboro, Sept. 29.

Chickasaw—Quitman, M. & O., Sept. 29.

Yazoo—Kilmichael, Sou. Sept. 30.

Copiah—County Line, 4 miles north Crystal Springs, Sept. 30.

Gulf Coast—Bay St. Louis, Sept. 30.

Rankin County—Oakdale, Oct. 1.

Tishomingo—Baldwin, Oct. 2.

Liberty—Pleasant Hill, Clark county, Oct. 2.

Ebenezer—Hickory Grove, 3 miles north Hattiesburg, Oct. 2.

Yalobusha—Coffeeville, I. C. R. R., Oct. 7.

Mississippi—Ebenezer, Amite county, Oct. 8.

Kosciusko—Samarja, 7 miles southwest Kosciusko, I. C. R. R., Oct. 8.

Central—Deulah, 9 miles north Bolton, A. & V., Oct. 8.

Maizee's Creek—Centerville, 5 miles southwest Tylertown, Oct. 9.

Louisville—Oak Grove, 5 miles south Noxapater, Oct. 9.

Pearl Leaf—Providence, 9 miles northwest Hattiesburg, Oct. 9.

Cold Water—State Line, Olive Branch, Oct. 14.

Fair River—Shiloh, Oct. 15.

Tombigbee—Union Grove, 8 miles south Fulton, Oct. 16.

Chester—Black Water, Kemper county, Oct. 16.

Trinity—Cross Roads, 12 miles north Maben, Sou. Oct. 22.

Harmony—Friendship, 10 miles north Morton, A. & V., Oct. 23.

Lebanon—Purvis, Nov. 4.

Gray—Morgan's Fork, 1 mile north Boguie Chitto, Shady Grove, time unknown.

General Association—Sylvanena Smith county, Oct. 30.

The place and time of the following Associations are not known. Will not their clerks furnish this information to THE RECORD and EXCHANGE? Bethel, Bethel, Chester, Deer Creek, Hobochitto, Judson, Leaf River, Mount Pisgah, New Liberty, Octibbeha, Salem, Scott County, Tallahala, Zion.

\$200 IN GOLD GIVEN.

International News and Book Company, Baltimore, Md., make a most liberal offer of \$200 in gold for selling 200 copies of "Gems of Religious Thought," by Talmage, or "Talks to Children About Jesus." These books are among the most popular ever published. One agent sold 21 in 2 days; another 55 the first week. Freight paid, credit given. A few general agents wanted on salary. A splendid opportunity for Teachers and Students to make money during their summer vacation. Write them immediately. 5-18t.

SCHOOLS AND COLLEGES furnished with competent teachers. Teachers assisted in securing positions. Send stamp for information.

The Williams Teacher's Exchange, 25 Vandeville Building, Nashville, Tenn.

One Hundred Thousand Dollars Endowment for Mississippi College.

Under the propositions of Brethren E. C. Eger and A. H. Whitfield.

SUBSCRIPTIONS.

A. H. Whitfield, Jackson	25 00
C. C. Campbell	2 50
H. F. Sprules	5 00
Z. Wardlaw, Utica	25 00
J. A. Hackett, Meridian	5 00
J. W. Province, Clinton	100 00
W. S. Webb	25 00
A. J. Aven	100 00
P. H. Baker	100 00
J. M. Sharp	100 00
F. W. Pickett	100 00
J. L. Logan	75 00
H. R. Stone	50 00
Senior class	not complete
Junior class	22 50
Sophomore class	65 50
Freshman class	190 00
Preparatory classes	50 00
Clinton	50 00
Miss. Baptist College, Oxford	1 00
Mrs. Annie Crane	1 00
Forest	1 00
Mrs. Annie Crane, Forest	1 00
Miss. Sue Souther, Pontotoc	1 00
Rev. J. W. Lee, Gretna	15 00

WANTED.

Agents in every county in Tennessee, Alabama, Arkansas, Mississippi and Louisiana to introduce Educational Specialties. No book, no "chestnut," something new, unique, artistic, beautiful—a seller. A high-class work—appeals to all classes, rich and poor; within the reach of all. We want men of character and ability; none others need apply. Intelligence a requisite; must be neat in dress and polite in addresses. Good references required. Teachers and students especially desired. I offer "no snap," but to men who have the qualities of a salesman, intelligence, push and enterprise, I can give enjoyable, remunerative work. Don't count the time unless you have the above requisites and mean business. W. B. McCASLIN, Room 28 Southern Express Building, Memphis, Tenn. 3-4-25t.

Excursion Tickets VIA THE Illinois Central R R TO THE Tennessee Centennial

TO	FARE	TO	FARE
Ar. Memphis	1.00	Ar. Nashville	1.00
Ar. Chattanooga	1.50	Ar. Knoxville	1.50
Ar. Louisville	2.00	Ar. Cincinnati	2.00
Ar. St. Louis	2.50	Ar. St. Paul	3.00
Ar. Chicago	3.00	Ar. New York	3.50
Ar. Boston	4.00	Ar. Philadelphia	4.00
Ar. Washington	4.50	Ar. Baltimore	4.50
Ar. New Orleans	5.00	Ar. Mobile	5.00
Ar. Savannah	5.50	Ar. Jacksonville	5.50
Ar. Tampa	6.00	Ar. St. Petersburg	6.00
Ar. Fort Myers	6.50	Ar. Key West	7.00
Ar. Havana	7.50	Ar. Santiago	8.00
Ar. Mexico City	8.50	Ar. Vera Cruz	9.00
Ar. Yucatan	9.50	Ar. Campeche	10.00
Ar. Merida	10.50	Ar. Progreso	11.00
Ar. San Antonio	11.50	Ar. Austin	12.00
Ar. El Paso	12.50	Ar. San Diego	13.00
Ar. Los Angeles	13.50	Ar. San Francisco	14.00
Ar. Portland	14.50	Ar. Seattle	15.00
Ar. Tacoma	15.50	Ar. Vancouver	16.00
Ar. Victoria	16.50	Ar. San Francisco	17.00
Ar. Los Angeles	17.50	Ar. San Diego	18.00
Ar. El Paso	18.50	Ar. San Antonio	19.00
Ar. Austin	19.50	Ar. San Marcos	20.00
Ar. Fredericksburg	20.50	Ar. Big Bend	21.00
Ar. El Paso	21.50	Ar. San Antonio	22.00
Ar. Austin	22.50	Ar. San Marcos	23.00
Ar. Fredericksburg	23.50	Ar. Big Bend	24.00
Ar. El Paso	24.50	Ar. San Antonio	25.00
Ar. Austin	25.50	Ar. San Marcos	26.00
Ar. Fredericksburg	26.50	Ar. Big Bend	27.00
Ar. El Paso	27.50	Ar. San Antonio	28.00
Ar. Austin	28.50	Ar. San Marcos	29.00
Ar. Fredericksburg	29.50	Ar. Big Bend	30.00

And International Exposition AT NASHVILLE.

For the above excursion tickets will be sold by the Illinois Central Railroad at varying times, rates and limits, including a ticket on sale daily, good to return until November 7, and including tickets having limit of twenty days, fifteen days and seven days; also tickets on Tuesday and Thursday of each week with limit of fifteen days. For full particulars as to which of the above applies from your nearest railroad station in connection with the Illinois Central Railroad, call on or address your nearest railroad ticket agent.

MARY BALDWIN SEMINARY FOR YOUNG LADIES.

STANTON, VIRGINIA.

Open Sept. 1st, 1897. Located in the beautiful Shenandoah Valley, near the base of Mt. Washington. The school is conducted by Mrs. Mary Baldwin, a woman of high character and high educational attainments. The curriculum is liberal and thorough, embracing English, Latin, French, German, Italian, Spanish, Greek, Hebrew, History, Geography, Science, Art, Music, and Physical Culture. The school is open to young ladies of all denominations. The tuition is \$100 per year, and the board is \$25 per month. The school is a member of the National Association of Women's Colleges and Universities.

"Blight"

costs cotton planters more than five million dollars annually. This is an enormous waste, and can be prevented. Practical experiments at Alabama Experiment Station show conclusively that the use of

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will prevent that dreaded plant disease.

SOUTHERN RAILWAY

TO	FARE	TO	FARE
Ar. Memphis	1.00	Ar. Nashville	1.00
Ar. Chattanooga	1.50	Ar. Knoxville	1.50
Ar. Louisville	2.00	Ar. Cincinnati	2.00
Ar. St. Louis	2.50	Ar. St. Paul	3.00
Ar. Chicago	3.00	Ar. New York	3.50
Ar. Boston	4.00	Ar. Philadelphia	4.00
Ar. Washington	4.50	Ar. Baltimore	4.50
Ar. New Orleans	5.00	Ar. Mobile	5.00
Ar. Savannah	5.50	Ar. Jacksonville	5.50
Ar. Tampa	6.00	Ar. St. Petersburg	6.00
Ar. Fort Myers	6.50	Ar. Key West	7.00
Ar. Havana	7.50	Ar. Santiago	8.00
Ar. Mexico City	8.50	Ar. Vera Cruz	9.00
Ar. Yucatan	9.50	Ar. Campeche	10.00
Ar. Merida	10.50	Ar. Progreso	11.00
Ar. San Antonio	11.50	Ar. Austin	12.00
Ar. El Paso	12.50	Ar. San Diego	13.00
Ar. Los Angeles	13.50	Ar. San Francisco	14.00
Ar. Portland	14.50	Ar. Seattle	15.00
Ar. Tacoma	15.50	Ar. Vancouver	16.00
Ar. Victoria	16.50	Ar. San Francisco	17.00
Ar. Los Angeles	17.50	Ar. San Diego	18.00
Ar. El Paso	18.50	Ar. San Antonio	19.00
Ar. Austin	19.50	Ar. San Marcos	20.00
Ar. Fredericksburg	20.50	Ar. Big Bend	21.00
Ar. El Paso	21.50	Ar. San Antonio	22.00
Ar. Austin	22.50	Ar. San Marcos	23.00
Ar. Fredericksburg	23.50	Ar. Big Bend	24.00
Ar. El Paso	24.50	Ar. San Antonio	25.00
Ar. Austin	25.50	Ar. San Marcos	26.00
Ar. Fredericksburg	26.50	Ar. Big Bend	27.00
Ar. El Paso	27.50	Ar. San Antonio	28.00
Ar. Austin	28.50	Ar. San Marcos	29.00
Ar. Fredericksburg	29.50	Ar. Big Bend	30.00

REDUCTION OF RATES

Memphis and Charleston R. R.

Commencing June 1, and continuing until October 31, 1897, the Memphis and Charleston Railroad will put into effect the following local and summer tourist ticket rates.

ONE WAY RATES.

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Said Corporation shall have the power to make and enforce any by-laws, rules and regulations, not contrary to the laws of this State, which may be necessary for the regulation and government of the Corporation, and its business and affairs, and it shall have all the power necessary and proper to successfully carry out said object. It may lend or borrow money and secure the payment of the same by mortgage on its property and franchise or otherwise; may issue bonds and secure them in the same way, but no such pledge or mortgage shall be made without the consent of stockholders representing two-thirds of the stock.

The capital stock of said Corporation shall be Twenty-five Thousand Dollars, which may be increased at the option of said Corporation, to any amount not exceeding One Hundred Thousand Dollars, for which certificate of stock may be issued in shares of One Hundred Dollars each, but said Corporation may organize and commence business when Ten Thousand Dollars is subscribed.

The government of the affairs of the Corporation shall be vested in a board of not less than three, (3) or more than five (5) directors, chosen from the stockholders, who shall hold their office for twelve months from the date of the organization of the company, and until their successors are elected and qualified. The President of the said Corporation shall be elected from and by the directors, and shall hold the office for one year, until his successor is elected and qualified. A majority of the directors shall constitute a quorum for the transaction of all business. Said directors shall elect such other officers, agents and employees, as may be deemed by them necessary for the proper management of the business of the said Corporation and may be authorized by the by-laws from any or all of whom they may take such bonds and prescribe to them such duties as they may deem proper.

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